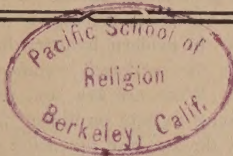


The American Friend

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Enlarging Our Circle

AN EDITORIAL

The Inactive Member

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ON THE HORIZON OF THE CHRISTIAN CHURCH

RETURNS TO MOODY BIBLE INSTITUTE

After an interval of nearly a quarter of a century, Rev. R. A. Torrey, D. D., has accepted an invitation to return to the teaching staff of the Moody Bible Institute. He is to be known as Special Lecturer on Bible Doctrine and Evangelism, and serve the Institute in that capacity annually as may be mutually arranged. The Bible Institute was founded by D. L. Moody in 1886 under the corporate name of the Chicago Evangelization Society, but was formally opened in 1889 under the superintendency of Dr. Torrey, who continued to serve in that capacity until 1901, when with Charles Alexander he started on his great evangelistic trip around the world. From that time until now his evangelistic work has never been intermitted, although he served for a number of years as Dean of the Bible Institute at Los Angeles, Calif. Dr. Torrey's return to the Institute is at once an evidence that neither the Institute nor he has changed in attitude to the great doctrines of the Bible or the work of winning souls to Christ, work which gave the name of D. L. Moody so great and so warm a place throughout the evangelical churches of Christendom.

WILL DISCUSS AMERICAN FAMILY LIFE

Declaring that, "parents are blamed for pretty much everything today, from the crime wave to cosmetics," and that, "the favorite scapegoat of the moment is the family whenever anything goes wrong," 234 organizations engaged in family social work have called a nation-wide conference to consider, from every important angle, the entire subject of "Family Life in America Today." The conference will be held, October 2-5, at Buffalo, N. Y., where fifty years ago, there was formed the first social agency in this country to concern itself with the welfare of the family as a unit. The American Association for Organizing Family Social Work, under whose auspices the Buffalo meeting is being called, has appointed a general conference committee with sub-committees in

fourteen states. Miss Mary E. Richmond, Director of the Charity Organization Department of the Russell Sage Foundation and author of Social Diagnosis, the standard text book for social case workers, has accepted honorary chairmanship of the general conference committee and Frank J. Bruno, head of the Department of Sociology at Washington University, St. Louis, the chairmanship. The conference will seek answers to the following questions: 1. How are the church and state helping family life and how are they hindering it? 2. What effect is long and extensive training for the professions having on family life? 3. How are the eugenicists and biologists helping or hindering family life in America today? 4. Is modern industry helping or hindering family life? 5. What is the increased command of leisure time doing to family life? 6. What are law and present-day methods of law enforcement doing to help or hinder family life? 7. What is our passion for new devices and invention doing? Or more specifically, where do our motors, radios, movies, printing presses, our labor-saving devices generally, help family life and where do they hinder it? Are we to become an attachment of our ingenious machinery or are the machines to be made to serve this generation and succeeding ones by their subordination to human welfare? "This will be a conference not alone for those professionally interested in social work, but as much for the public at large and particularly for parents," declares the call for the conference issued by Mr. Bruno. "We recognize, of course, that a comparatively small number of parents can come to Buffalo for the meeting and so we shall endeavor to bring the meeting to the families of the country in their homes through a network of radio stations."

FAITH WILLIAMS RETURNS HOME FROM CHINA

"China was not responsible for my father's death, but influences from outside of China," Miss Faith Williams, daughter of Dr. John E. Williams, vice president of Nanking University, who was shot and killed, March 24, by a Cantonese soldier, said at National Board headquarters of the Y. W. C. A. on her return from Nanking where she was stationed as a Y. W. C. A. secretary at the time of the tragedy. On board a United States boat and not a witness of the shooting, she declares that she is steadfast in her faith in the Nationalist cause and believes that her father's death may have served at least to awaken the nationalist party to the dangers of communism and to sharpen the issue between communism and nationalism. "I believe," she said, "that the success of the left wing would mean destruction not only to the hopes of the Chinese but to the rest of the world as well. I believe in the Nationalist cause and see in it the possibility for a united China. I am confident that the conservative group in China will work out the salvation of the country." She praised the Chinese who had been her friends and her father's friends in Nanking and who spared no effort of time or money, even risking their lives, to make amends for Dr. Williams' death by protecting the lives of other foreigners. Arriving in San Francisco, April 29, she visited for a few days at her home in New Salem, Ohio, and has reached New York. She is to remain on furlough indefinitely. Mrs. J. E. Williams, widow of Dr. Williams, is in New York with her daughter.

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PROFITS OF FARM FOR CHRISTIAN WORK

The Christian Endeavor societies of the Dutch Reformed Church in South Africa hold their two-yearly meeting at the end of June. There are about 6,000 members in the Young People's societies of this denomination and 21,000 members in the Junior society. One of these Dutch Reformed societies probably holds the world's record for giving to the mission. This society has given three thousand pounds sterling in the past two years, or about \$15,000. The reason for this large amount is that one of the members of this society conducts his farm for the Lord, giving the profits to Christian work. It is a remarkable record.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Enlarging Our Circle Of Understanding

"WHAT the world will become in the next fifty years will depend largely on what Christendom does in the next two years." This statement came to our attention recently and we were at first inclined to dismiss it rather lightly as a form of zealous exaggeration to promote generous giving to good works. The more we have thought of the present world ferment, however, the more justification do we find for so startling a statement. We look across the Pacific to the seething movements in China and are mindful of the fact that in the lap of the Orient to a great degree lies the weal or woe of our future civilization. In Europe we find the spirit of international understanding and cooperation struggling with the old order of secret diplomacy and competitive imperialism. In the Americas there is a rising tide of suspicion and animosity against the United States, intoxicated with its consciousness of power. In our country itself are a half dozen or so social chasms, any one of which, if allowed to widen, may bring untold disaster. These, in turn, react upon our international standing and influence.

Upon such critical problems as these the forces of Christianity should be exerting all possible influence. It is frequently said and truly that the way of Christ is the only way of solution. His spirit in multiplied measure and the application of his principles are required. Merely to say, however, that the religion of Jesus will solve every problem, is not enough. Our religion must be backed by intelligence and understanding. We must know something of what these difficult situations are and be able to appraise them. This is especially incumbent upon us Friends. Our basic principles are such as should make us particularly sensitive to present world conditions; and not only sensitive to them but eager and able to minister to them helpfully. But even with us, a charitable purpose is not enough, however well founded. In fact, information and appreciation are needed to stimulate interest and concern.

We American Friends, especially, know too little of world situations and issues that should claim our intelligent attention. In the words of our national humorist-philosopher-statesman, all we know is what we read in the papers—and too much of what we read there isn't so. For some time concerned Friends here and there have had this situation on their minds and have made various suggestions for meeting it. Our internationally minded Friend, John O'H. Harte, has recently been having something of the experience of an Isaiah and wrote to us outlining his concern for an international news section to appear once a

month in THE AMERICAN FRIEND, somewhat after the manner of the *World Outlook* section which appears in the *London Friend*. As evidence of the genuineness of his concern he volunteered to do some pioneering in this field, which generous offer we accepted.

All of which will serve as a preface to the new feature to be found in this issue. We are thus making a little beginning toward filling the long-felt want and are beginning modestly and experimentally. We are making no announcements for the future—we are only experimenting, hoping that we may thus help point the way toward a larger service of this nature in which all Friends may later unite. To those who have contributed to the first number of the World News and Discussion section, we express our appreciation and bespeak the sympathetic cooperation of all in the service which John Harte is seeking to render. Jane Addams has said that the measure of one's culture is the measure of one's capacity to enter into the largest human relationship with the greatest number of people. It is in the hope of contributing even slightly to such Christian culture that we are embarking upon this experiment in world understanding. In a venture of this kind we can't even profess to know just where we are going but we do believe our direction is right.

Assurance For The Journey

WE were making a day's journey to Chicago. We had scarcely boarded the train before we buried ourselves in an accumulation of exchanges with which, as is our custom, we had loaded the capacious traveling bag. Chancing to look out of the window as the train passed through a town, we beheld a strange name, strange to the road to Chicago at least. But perhaps we were mistaken, and with hardly a second thought we turned again to the product of brother editors. After a while we glanced out again and this time there could be no mistake. We were clearly not on the well known road that leads directly from Richmond to Chicago. A momentary doubt assailed us as to whether, by any chance, we were on the wrong train. At once, however, came the reassuring thought that the conductor had accepted our ticket for Chicago. That was all we needed to know. After a while the train swung back onto the main line, having made a detour to escape the obstruction caused by a wreck or a washout. And despite the delay of the circuitous route we made Chicago on time.

Perhaps the implications are sufficiently obvious. If we ourselves are not sometimes in doubt as to whether we

are on the road that will take us to the objective of our ideals, there are generally critics in plenty who will lead the chorus of doubts for us. Enough for them if we seem to have veered from the road they know so well. But a straight line is not always the shortest distance between

two points. It certainly was not on the day we journeyed to Chicago. Not infrequently we may be led somewhat off the beaten course—for our own good and for the edification of our critics. Of one thing only must we be sure—that our tickets have been accepted by the Conductor.

Problem of the Inactive Member

Read before Ministers' and Workers' Conference of Western Yearly Meeting

BY NORVAL E. WEBB

IT would be impossible to solve in a ten minute paper a problem that has been with us for the last thousand years or more. I shall be content if I succeed in stating the problem and open the way for its discussion.

The first problem of the inactive member is one of definition. I know of no better way to form our boundary line between active and inactive than to define what is meant by an active member. First of all may we disillusion ourselves of the idea that the most active member is one who attends to the most little mechanical jobs about the church itself; and the further idea that to give an individual such a job makes him, *ipso facto*, an active member. I do not discredit the value of having these tasks well done, and by Christian individuals; but what I *do* say is that we come at the problem from the wrong direction if we think we have made an active member when we have given him a job. In some cases the most inactive members we have are those performing the tasks which children might well be trained to perform. The tragedy is they often hide behind these little tasks when the greater tasks present themselves.

Likewise, placing an individual on a committee does not make him an active member. Some folks are absolute fiends when it comes to being placed on committees. The more appointments they get the better they like it. Yet being on a committee does not make one an active member. In some cases they are the least active when it comes to real Christian activity.

Then again we have not solved the problem of the inactive member when we have filled the pews. Filling a pew is not necessarily an index to Christian activity. It is only a step towards the solution. The great problem is to convert into activity the latent power waiting to be touched by the Spirit of Christ.

What, then, is an active member? Real Christian activity is that which comes as a result of an inner urge. The active member is one who has found something to be active *about*. The disciple, Andrew, is a striking example of this type of member. He followed Jesus until he found his abiding place. He found Jesus; then he immediately went and found his brother. "He brought him unto Jesus." Is not this the ideal type of active member? Is not this what we need: folks to really find the abiding place of Jesus, in their own lives; then, because of the inner urge and enthusiasm, go out into activity? Do we not need to revise our thinking as to what constitutes Christian activity? It is not the praying of loud and long Pharisaical prayers. It is not the holding of numerous jobs pertaining to the church organization. It is not simply filling the pews, as commendable as that habit is. It is not refraining from doing certain things. Rather, Christian activity is living the radiant life because of the touch of the Spirit of Christ. The active member is one who has found the dynamic Spirit of Christ an inner, vital reality; and because of this he is inevitably a witness wherever he is; whether that be at home, or over the line into Samaria, or in the uttermost part of the world. Sometimes the most active member is the quiet mother living the radiant life in the home, rearing a family in this Christian influence, yet shrinking from assuming some of the responsibilities which have too often been our guide as to activity. She has simply been content to pour out her life for her children that they might

become useful Christian citizens. The active member, then, is one who, because he has yielded his spirit to Christ's spirit, allows that spirit to dominate *all* his activity. We have not solved the problem of the inactive member until we include *all* activity in the sphere of the radiant life. The *real* active member is one who carries his light with him into every walk of life. He carries it out of the church building and away from the little jobs of the church into his office on Monday morning and into his home every hour of the day. The real active member is one who carries the radiance every moment of his life. When we get people to light their candles at the cross of Jesus Christ and keep that light burning daily, in joy and sorrow, in sickness and health, in the church and out of it, then we have solved the problem of the inactive member. What a task it is! If we would solve it we must find our garden of Gethsemane and assume, with Jesus, the burden of souls outside the Kingdom of God.

Is not the problem, then, to lead people constructively until they have seen, and come in touch with, Jesus Christ? The inactive member needs, first of all, to really find Jesus. He needs to find him as truly as did Andrew or Paul. He does not need to find a job so much as he needs his spirit quickened by the touch of the Spirit of Christ. May we turn, first of all, to the pastor as a partial solution to the problem? Men everywhere are saying, "Sir, we would see Jesus." The privilege of the pastor is to lift up Jesus Christ and to lead men to him.

The pastor in his contacts must show men Jesus Christ. This should be the supreme purpose of his pastoral calling. If he is doing no more than drinking pink tea and talking about the weather in his calling he might better spend the time in his study. Above all, if he would have active church members tomorrow, he must make contacts with the children today. They will respond to the character of Jesus if they see him lifted up. The pastor must take time to play with them; gather them about him and instruct them; and live Christ in intimate contacts with them. If they thus see Christ lifted up there will be no question about the future activity of the church.

In his preaching the pastor must minister to those who are saying, "Sir, we would see Jesus." This he does by presenting the various phases of the character of Jesus and showing how these form the basis of Christian character today. He shows them Jesus by leading their thinking on the great principles of Jesus and showing how these principles can be applied to the problems of today. The pastor does not need to be a social expert; but he does need to be an expert on the principles of Jesus and their application to every day activities. If the cry of men is, "Sir, we would see Jesus," they certainly want to see him as applied to present day problems. The problem of Christian activity will not be solved until it is carried into the problems confronting men *now*.

Then they would see Jesus as to the work he accomplished, and is accomplishing, by his life, death, and resurrection. That work can be summed up in the term "saviorhood." But we have not grasped the real significance of the term if we are asking people to see Jesus simply as a means of personal safety. If people are to be carried into activity they must see his saviorhood in broader terms than just what it means to them personally. They

need to see Jesus as Savior because they are sharing his saviorhood. The pastor needs to impress upon them the fact that the work of Christ is not complete until they help bring it to completion. It is the natural expression of "Christ within" to reach out and save humanity. Men will be led into activity when they realize that the work of Jesus depends upon their losing their lives "in him" and finding them in Christian service.

My next suggestion bearing on the solution of the problem is that there is a contagion about the radiant life. If you would have the inactive members touched and quickened by the Spirit of Christ see that they are warmed by the radiance from those who have it. Systematically go about spreading that spirit by the contact of the active with the inactive. This may be headed up in systematic, periodic visitations by the members who are radiating the spirit. Arrange for social contacts where they may mingle and give out the radiance. It is bound to touch responsive cords. Above all, give time in the hours of worship for Spirit-filled lives to respond to the urge of the Spirit. Let your Spirit-filled members help you solve the problem of the inactive member. Kindle the fires of the Spirit and have a family love feast. Keep those fires of love burning until the inactive member is warmed and drawn into the intimate circle of fellowship. If members are cold and inactive, may it not be that the fires of love have burned low and they are chilled into inactivity?

It is true that people are sometimes led into real radiant activity through the avenue of service. Andrew did not wait until he knew all about Jesus, nor did he wait to become perfect before he went out after his brother. I imagine the fire burned a little brighter in his own heart after he had seen it kindled in the heart of his brother. Your own candle burns brighter when you have shared your light with another. Then why not use every

member you can lay hold of for such visitation evangelism as is outlined by Kernehan or Black in their visitation campaigns; with the definite understanding that these visitations are for the purpose of leading people to Jesus Christ. Many a member of such a team has found the fire burning brighter in his own life because he has helped to kindle it in the life of another. If they have caught a glimpse of the Master it may be that the development of their spiritual lives into greater radiance is depending upon their sharing their radiance with others.

If it be true that the "Spirit within" urges to serve, let us scientifically find avenues for that Spirit to give expression. We cannot give everyone a little task about the church; but we can help them to find tasks suitable to their natures. I would suggest that this be handled by a personnel committee, wisely appointed, whose business it shall be to study the membership and classify them according to their dispositions and abilities. With these dispositions and abilities listed and placed along side the numerous kinds of service possible, I am inclined to think that more of our membership will be accomplishing tasks convenient to their natures and in the true Christian spirit.

Let us remember, however, that the chief problem of the inactive member is to get him to find Jesus. The resulting radiance will be the guarantee of activity. He will then be active in every contact he makes, because of the light of Jesus shining through him. But let us also remember that the inactive member will find Jesus more easily if he can find a task suitable to his nature, which will draw him out; if he can see and feel the radiance from the lives of others; and if he is led constructively, by the pastor, in his thinking about Jesus.

Plainfield, Indiana.

An Issue for Quaker Assemblies in 1927

BY S. E. NICHOLSON

That they should seek the Lord, if haply they might feel after him, and find him.—Acts 17:27.

ALIVING consciousness of God is the most wonderful experience that can come into the life of any human being. Its transcendent joy illumines every valley, dissipates all doubt, displaces form and convention, negatives creedal religion and raises man as a spiritual creation of God to his normal place in association with the Divine.

Paul's message at Athens was no mere temporal utterance. His voice was the voice of eternal truth directed forever to the inner aspirations of every seeking soul. "That they should seek the Lord . . . and find him." That is the sum and substance of human obligation and achievement.

The agnosticism of our youth is accounted for by the fact that they have missed their way to God. They have been blinded by the mechanics of religion, or by zealous professionalism. They have failed to see Jesus as the revealer of God, have been balked by creeds and phrases, have sought God by proxy and have found only barrenness of soul and a dearth of spiritual satisfaction.

What men and women need most is to find God in consciousness, and were I to speak the truth as I feel it, the customary spiritual teaching of our day leads little in that direction.

These are meaningful words of a Scottish cleric of another denomination: "Now the profound significance of George Fox is that he was a man who had found God within his own heart; that he discovered the Father, who spoke directly to him; that he entered into a present certitude regarding faith in the stillness of his own heart, in the quietness of waiting, of meditation, of contemplation, of expectancy, he rediscovered the underlying fact of consciousness—the Presence of God."

This same cleric said further of Fox: "But the supreme evi-

dence of God's grace is an experience of God, and this George Fox found and was thereby made immovably strong. He discovered God . . . as revealing Himself within the active movement of thought, within the active glow of affection, within the active service of will, and so the life of the soul in conscious unison with God was the only real life, and all his work was done in the ever-present reverent and humble sense of Divine Companionship."

George Fox said that he "knew experimentally." Many have defined Quakerism as a rediscovery of God in personal experience. But in this year of our Lord, 1927, how many of us know how to seek the Lord in the sense that Paul spoke to the Athenians, in the sense that George Fox was a seeker after truth, in the sense that men who are disappointed with organized religion are seekers after the eternal verities?

It was a confession of faith on the part of the early Friends that they had "found God." It is an experience for which there is no substitute, but it is they who search who shall find. Pentecost was an experience, not a ceremonial, and was the direct result of "waiting for the promise of the Father," for which Jesus had prepared his disciples, who in the upper room "continued with one accord in prayer and supplication." Pentecost has been caricatured times without number by the theologies of religious dogmatists, but as an experience it may be revisited upon any life in any age that seeks earnestly for a consciousness of the living Father.

Herein are involved no questions of episcopacy, no problems of organized religion, no issues of faith and polity, no creedal controversies, no sectarian divisions. Fellowship with God, the consciousness of contact with the Divine spirit, the certainty of spiritual exaltation in the presence of the Infinite are the products of

no religious formulæ. They are the discoveries of the seeking soul that finds the Lord of the universe near at hand, who is likewise a seeker, yearning to reveal himself to human personality in radiance and power.

Herein is the cure for the ecclesiastical ills so prevalent in all Christendom. A foreign Bishop has declared, "The Christian Church is functioning badly," and "Christianity is dying in the world." Throughout the Orient we are told that men are rejecting Christianity but are accepting Christ. Have we failed to follow Christ all the way to God?

What a rebirth would come to all of Christendom, and what a glory would radiate from every Christian life, if the church would turn itself to the task of helping people really to find God! As English Friends have put it, Christianity has become too much a religion of ideas, and too little a religion of conscious experience and conformity to the mind and will of God. It was the constant message of the early Friends that this experience was not for a favored few but was open to every human soul.

Our Yearly Meeting sessions are now beginning, and in October the Five Years Meeting will convene in its sixth assembly. What if the spirit of God should break in upon these assemblies with a revelation of himself akin to the ancient Pentecost until all men and women and children gathered would know that they were in the presence of the Divine Father! It would stir Quakerdom to

its remotest bounds. It might well be the initiation of a world revival that would clear the skies for the myriads of earnest seekers after God in many lands. Where better than in Friendly groups which are so largely unfettered by dogma and conventional religion could the Spirit find freer access to human consciousness?

There is only one condition to this experience. Paul has stated it with exactness, "That they should seek the Lord." Jesus himself gave an unerring promise, "Seek, and ye shall find."

Jesus and Paul have set the slogans for Quakerdom. Here is an objective of the first magnitude for every Friends gathering in 1927, culminating at Richmond in October, beside which all other issues are commonplace. "Seek" and "pray" and "find." For God is seeking too, seeking companionship with men. In the consciousness of this tremendous fact, let us pray and seek for the revelation of himself, and thus be able to say with Edwin Osgood Grover:

"Till at last the summons set my heart aflame—

I heard God calling, and I came!"

Then with our own Whittier we may join in exultation:

"O joy supreme! I know the Voice

Like none beside on earth or sea;

Yea, more, O soul of mine, rejoice

By all that he requires of me,

I know what God Himself must be."

New York City, June 7, 1927.

The Woman's Auxiliary Annual Meeting

BY TOM ALDERMAN SYKES

Every one of us has heard the half sneer, that "the Church is run by women," and the inference, that red-blooded man does not engage in such small business. But I wish every man of our High Point Friends Meeting might have heard the reports given by our women at the annual meeting of their Auxiliary; in fact, I go further, in wishing that every man in Quakerdom might have heard it. Why? Not because they had raised over \$2,250 during the year; not because they had made over 2,500 calls upon the sick and needy and families of our church and congregation; not because they had actually served over 3,000 meals from their annex kitchen in connection with the Church-night program; not because they reported aid to missionaries at home and abroad, nor because those things were reported, that I wished for our Quaker men to be present.

Inspiring as it was to sit and listen to Mrs. C. M. Hauser, the retiring president, call upon one after another of her loyal co-workers, to give such wonderful reports from Circles and Committees of loving sacrificial cooperation; that did not inspire the wish for the presence of our Quaker men. Those reports indicated most clearly that our High Point women have accepted their right place and position in the work of the Church (at home and abroad) and are loyally working their part. I wished for the presence of our Quaker men, in order that they might get their eyes opened to the personal, spiritual slackness of present-day Quaker manhood; made clear and definite to them, by the rich fruitage and returns

recorded by that Woman's Auxiliary, and doubtless duplicated by many other Auxiliary groups throughout American Quakerdom, working faithfully, with hardly any resources of finance to fall back upon, and yet their little is owned by God himself.

Most of our men today are too easily satisfied with their moral and spiritual contribution. The great problems of life and death and the great missionary enterprises of our Church fail to grip their hearts and lives, as they have gripped the hearts and lives of our Auxiliary women. Why is it that so many of our men are exhibiting a bored, weary kind of an attitude toward the great work and problems of the Kingdom? Can it be that the Kingdom, and its coming on earth, has really become dull and uninteresting to these so-called practical men of business and affairs? Of course there are a lot of fellows who have decided they will not remain in spiritual bondage to the traditions of their forefathers; and I deeply sympathize with them on that point; but I am confident that the organized life of our Quaker Church today reflects a woe-full lack of personal experience spiritually.

Someone has said that "the practical man" is the man so busy with the things of the present, he has no time to fool away speculating about the future. As I understand it, Jesus gave his life, in order that the future life of common humanity might be made holier and happier and spiritually richer. They called him a dreamer. I suppose from a business point of view his life was a failure. But every honest thinker must be grateful for such a life.

That Woman's Auxiliary—they did fine and I was inspired to hear the story of their zeal and faith—but can we leave it to the women? I admit our men are busy, they are driven hard by modern business methods, but they are often more busy than God intends them to be. "Thou fool," says the word, of him who "layeth up treasure for himself, and is not rich toward God." I wish our men would consider that statement. Gain the world and lose your soul, is bad business. History shows us that Christian progress is not something that works automatically for, when individuals or nations cease to strive for the ideal, progress ceases. This world will not go on getting better and better automatically. It requires conscious effort, not by the Woman's Auxiliary alone, but by the manhood and womanhood of Quakerdom exerting themselves together in an honest effort born of God's Holy Spirit and leading.

The entry of Jesus into our world life, set a new standard for manhood. We have not attained, are not perfect and, worst of all, we are not pressing on toward the mark of Christ—no, we are leaving it to the women of the Auxiliary. Their annual report is fine, but the coming of the Kingdom requires the men, and the biggest, brainiest, business man of modern Quakerdom, is none too big for handling God's plan. The Auxiliary song might well be,

"God send us men whose aim 'twill be,

Not to defend some worn out creed,

But to live out the laws of Christ

In every thought and word and deed."

High Point, N. C.

CHRISTIANITY AND THE CHINA CRISIS

An Illuminating and Searching Memorandum From China by Stanley High

The Christian West has a stake in China. But that stake can no longer be reckoned in the uncertain computations of our standards of property values, or interpreted in the terms of our program statements. The facilities for computing and interpreting are in Chinese hands. Our enterprise has become their enterprise. Our stake, therefore, is not in these things which the Chinese Christians now control, but in the Chinese Christians.

The question which should be of fundamental interest to Christians in America is one that concerns not the state of our property or the immediate status of our missionaries, but the state of Christianity, which is, I am convinced, a different thing.

And in the long run the state of Christianity is bound up, neither in the fate of the missionaries nor in the buildings which they have erected, but rather in those thousands of Chinese Christians who, when this threat appears at their compound gates, cannot pack up and evacuate.

What therefore of these Christians who now remain the sole custodians of the gospel which we through a century have preached to them?

CHRISTIANS FAVOR NATIONALISTS

Their unanimity in support of the Nationalist Movement is hardly debatable. In the many cities of China where I have interviewed Chinese Christians, I have met but one who did not look with hope upon the Nationalist Movement as the agency for bringing a united China, for establishing Chinese autonomy over her own affairs, and for lifting China's status to one of equality in her international relationships. On the question of membership in the party there is a division of opinion. A minority have joined the party; some of them have reached places of influence in its councils. In certain local centers the government which the Kuomintang has set up has been, to a considerable extent in Christian hands. A majority, however, while wholeheartedly supporting the party and standing for the principles of Sun Yat Sen, have not joined it. They have maintained that, at present, Christians can exert their most helpful influence by working from the outside. At the same time there seems to be a general agreement that a time will come when membership will be necessary and a Christian obligation.

When that time comes it is with the moderate wing, as opposed to the communist left, that the Christians will

unite. General Chiang Kai Tsek declares that he counts for his most aggressive support in his drive against the extremists, upon the backing of the Christians. Backing him is General Feng Yu Hsien—more actively Christian than ever. There have been a few defections to Communism from Christian ranks—notably George Hsu Chien, the leader of the radical wing. But it is, I believe, a safe statement that if ninety-eight per cent of the Christian leaders of China are pro-Nationalist, that is, pro-Kuomintang, ninety-six per cent of those are aggressively of the moderate wing.

So far as acts of violence are concerned, educated Chinese are altogether too familiar with similar events which have accompanied wars and revolutions in the west to too hastily condemn their own movement because of such affairs, however much they honestly deplore them. And when the history of the present war is written it is possible that one of its most striking facts will be, not the violence to foreigners, but the general absence of such violence.

CHRISTIANS ARE LOYAL TO CHRIST

More important than the relation of the Chinese Christians to the Nationalist Movement is their loyalty to the faith they have owned. The depth of that loyalty, as revealed in the present situation, takes one back to First Century Christianity. When the data is all assembled I doubt if any period of Christian history—certainly no modern period—will be more inspiring.

The test that is involved in this day of the inauguration of Chinese Christianity will be less severe, I believe, upon the missionaries than upon their Boards and supporters at home. A healthy number of those who have consecrated themselves to advancing Christ's program in China are prepared to return as guests of the Chinese on terms which the Chinese themselves will lay down. Whether or not the Church at home, and particularly its administering agencies, will see the vast opportunity involved in Christian work which is *with* rather than *for* the Chinese is a serious question.

It remains for us to determine, in answering that question, whether in going to China our primary purpose was to propagate our own peculiar institutions and interpretations or to propagate the gospel of Christ. If the former is the case our money will be withdrawn when our names disappear from the inscriptions above our mission compound gates. If the latter is the case we will continue, even though anonymously so far as control is concerned, to sacrifice on behalf of those Christians who are now called upon to endure persecution and to face death because in them there is the faith that was in Christ.

A man's name is that which expresses his character and tells us all about him.

OPEN NEW SCHOOLS IN EAST AFRICA

Missionaries Face New Problems With Few Idle Moments at Kitosh Station

While you have been delighting in the snappy coolness of the changing months from winter to spring, we have been enjoying the evenness of the warmth of a tropical dry season. The rains are very late in coming this year; in some of our districts there is quite severe famine and, unless rains begin very soon, famine conditions will become universal. Already food is having to be brought in from other parts of the country.

This quarter we have found ourselves in a variety of activities. It took us until the 20th of January to finish all lines of the work for last year so that we could feel comfortable to spend a few weeks away from home in rest and change. Then we attended a Prayer Conference of the Africa Inland Mission at Kijabe and from there made a running visit to the different Missions in and around Nairobi. This visit we had wanted to make for a number of years so when the opportunity came this year we were glad to go. All Missions are having their difficult problems and ours is no exception.

In February, when we returned to our Station we found our whole district in a state of confusion. Advocates of the Church of Rome had, during our absence, obtained permission to start schools at seven different points. Our teachers, their pupils, and the majority of the elders, were very much disturbed over the situation and did not want the Catholics to enter their district; but the big chief, who is a Mohammedan, said they must accept them, so they acquiesced. Here, it is not the custom to gain-say a chief's words, so the thorn of Catholicism has been planted in our side. Their slogan is, "Kenya Colony for the Church," so only time will be able to reveal what the results will be.

HEADMEN EAGER FOR SCHOOLS

Where the Headmen have been anxious about the encroachments of the Catholics, they have asked us to open new schools. These requests have been presented to the Native Church and the Christians have responded right well in taking on the support of these new schools. Twenty-four old schools and seven new ones are now supported by the native church. This means they must raise about \$80 every month and it is quite a load for the church to carry, but with the church at home supporting the remaining eighteen schools, we believe they will be financially able in a few years to take over the support of all their educational work.

The daily attendance keeps up quite well on the part of the girls and women, but many boys have gone over to the farms for

work in order to get their tax money. The farm schools are now over sixty in number and many of the farmers are taking a personal interest in their boys. Others have no use for schools on their farms but are obliged to maintain them in order to keep their labor. In March, we visited all of the farms on which we have placed teachers, a journey of about 500 miles, and found that say a chief's words, so the thorn of Catholic farmers usually were well satisfied.

We appreciate the faithfulness of our teachers who plod on with meager salaries and their faithfulness in preaching the Gospel message and encouraging their pupils to form itinerating bands who go preaching the Word in the different districts. Probationers are being added to the church monthly, over one hundred being added during the past quarter.

This year we have had to take up the work of Lirhanda Station and district which is about forty miles from Kitosh. This necessitates a trip there once a week, remaining from one to three days, thus lessening the work which ought to be done on both stations. Our little old Ford, 1914 model, continues to get us there and back. About 2000 miles since the 20th of January may not seem much in the homeland, but over these roads, by-paths, plowed fields, open country, forests and mud-holes, sand streams and such like, we keep "moving on the way." It is not the most pleasant line of work at times, but the promise of souls for our hire presses us on to strenuous efforts, if by any means we might win some.

FRANK AND BLANCHE CONOVER.

HOMEcoming AT HIGHLAND

The Friends Church at Highland, Ohio, celebrated its fiftieth anniversary with a Home-coming and all-day meeting at the church on Sunday, June 5, 1927. It seemed that Nature had put on her most beautiful robe for the occasion, for there was a profusion of roses everywhere, surrounded by a background of green shrubbery and God's sunshine over all which brought to mind the following lines:

"What is so rare as a day in June?

Then, if ever, come perfect days."

The platform and pulpit were beautifully and profusely decorated with roses and peonies adding much to the enjoyment of the day. The morning sermon was preached by Frank Moorman of Jamestown, Ohio, a former and much beloved pastor. It was the kind of sermon that made one feel that God was very near on this day of days. The special music by the Male Quartet was beautiful.

At the noon hour a basket dinner was spread on tables, and a social time with exchange of greetings among old friends was much enjoyed. The afternoon service convened at 1:30 o'clock and was opened by the congeation singing "Faith of Our Fathers." Fannie Thornburg read beautiful letters of greeting from former pastors and members. Everett Johnson gave a most interesting talk

entitled, "Reminiscences," and told of the first Quakers who settled in and around Highland, where the old church formerly stood, gave reports of Monthly and Quarterly Meetings held in the early part of the 18th century and much interesting data was brought to light. Special music was rendered by the Mixed Quartet, also a vocal solo by Ralph Thornburg of Springfield, all of which was greatly enjoyed.

W. G. Stiverson of Leesburg, Ohio, also a former pastor, gave the sermon for the afternoon which was most uplifting. Clyde O. Watson, evangelistic superintendent of Wilmington Yearly Meeting, gave a short but very fine talk. Emma Townsend of Martinsville, another former pastor, made a few well-chosen remarks. Many Friends and former members, some of them from quite a distance were present and the meetinghouse was packed.

In the evening, H. L. Leasure of Grassy Run, preached a beautiful sermon which was a fitting climax to a wonderful day. Music by the Mixed Quartet and a pantomime, "My Faith Looks Up to Thee," given by little Emily Michael, were much enjoyed. A much appreciated poem of greeting was composed and read by Nina Nelson Michael at the afternoon session. The present efficient pastors of this church are Elizabeth Larkin and Ruth Stowe.

ONE HUNDRED YEARS

BY HENRY COFFIN FELLOW

One hundred years of blessing,

Mother dear,

Spent so tenderly caressing

Others cheer;

Treading toward the afterwhile,

Thou hast past the hundredth mile;

Past it with an angel smile—

Not a tear.

One hundred years of praying,

Heart of gold,

Spent in seeking for the straying

From the fold;

Thou art treading softly on,

Like the light-heart fleeting fawn,

Waiting the Eternal Dawn

To behold.

One hundred years of working,

Toiling hand;

Never for a moment shirking,

Mother grand;

Thou art still upon the way,

Spreading sunshine as the day,

Like the lighthouse beacon ray,

From the land.

One hundred years of smiling,

Trusting soul;

Never heedlessly beguiling,

With thy scroll;

Thou hast made each moment tell,

Walking down life's tragic dell;

Others knew thy footfall well,

And thy goal.

To Paulina Paddock, Wichita, Kansas, in honor of her 100th birthday, May 9, 1927.

CENTENARY CELEBRATION

Paulina Paddock was a busy woman entertaining her guests on the hundredth anniversary of her birth, May 9, at the home of her daughter, Alvaretta Norris, 2023 University Avenue, Wichita, Kansas. She lay smilingly on her snowy-white couch with a touch of pink on her becoming cap of lace. Callers began coming shortly after sunrise and continued until dusk appeared. Greeting sixty-eight friends did not exhaust her strength and she had messages of cheer for each one. All felt that life is more worth while after being in her presence. Light refreshments were served by her daughters and granddaughters, all of whom were present.

The next day she listened with delight to the messages in the 175 letters and cards that came by mail. Her memory of acquaintances was revived and she recalled many incidents that brought sunshine to her soul.

The Paddock family were leaders in uplift work wherever their lots were cast. Beginning life in Union County, Indiana, removing to a farm in Marion County, Kansas, then to Emporia, and finally to Wichita, she has a host of friends and has been a Friend all her life. She had the gift of interesting young people who eagerly sat near to hear her conversation and have, twenty and thirty years afterward, told of her helpfulness to them in meeting the cares of life. She indulged the poetic muse often to the delight of her audiences. Her activities in the Bible school, organizing foreign missionary societies, in earnest W. C. T. U. efforts and helping in every way to create sentiment for the Christian life, are well known by all with whom she mingled.

For all this, her six children were not neglected in training for good citizenship. One evening at the fireside, on reading aloud to her husband on parental responsibilities, she stopped and said in a low tone, "I believe Warren is old enough (ten years) to understand what a pledge is, and I would like to give him a hundred dollars when he is twenty-one years old, if he will never touch intoxicants of any kind, nor tobacco." The boy was playing with his two brothers, seven and five years, respectively, and overheard the remark. Immediately he said, "Yes, I will not touch bad drinks nor tobacco if you'll give me \$100." Webster's ears were alert and he chipped in, "Will you give me \$100, too?" Then five-year-old Preston question, "May I have \$100, too?" Mother said, "Do you think you can keep from drinking and using tobacco until you are twenty-one years old?" Quickly the answer, "If those two boys can, I can," showed the influence of older brothers on the younger.

The mother was true to her word and the boys were rewarded with the money, but far more in the clean, pure life without the handicap that many parents permit to harass their boys all their lives. She remarked, "That was the richest bargain I ever made."

MELISSA STANLEY FELLOW.

WORLD NEWS AND DISCUSSION

The Monthly International Section of The American Friend

All communications regarding this Section having to do with contributions, and literature for review, should be addressed to John O'H. Harte, Modoc Point, Oregon.

WORLD PROGRESS DURING MAY, 1927

(May 1st to 26th incl.)

PAN-AMERICAN RELATIONS:

Secretary of State Kellogg opened the third Pan-American Commercial Conference at Washington on the 2nd, and over 400 delegates from 20 Latin-American republics, and the United States, were in attendance. The U. S. tariff policy was repeatedly assailed by Argentina and Uruguay who stated that it was a hindrance to the free development of American relations....Major Herbert A. Dargue and seven companions arrived back in Washington after completing some 20,000 miles on Pan-American goodwill flight.

NICARAGUA:

On the 3rd, General Moncada, liberal general, announced that he was willing to confer with Henry L. Stimson (personal representative of Pres. Coolidge) and on the 6th these two, together with the Diaz government, arranged a truce. Peace terms were then agreed to: both factions were to be disarmed; a general amnesty granted to all in rebellion; participation of representative Liberals in the Diaz Government; the U. S. to supervise the 1928 presidential elections; the organization of a constabulary on a non-partisan basis commanded by American officers. Unfortunately, this peace was forced on both factions by Stimson's threat that the U. S. would use force to disarm both factions unless they would agree to cease fighting. On the 11th more than 800 marines left U. S. for Nicaragua with airplanes, and by the 19th some 6,200 rifles, 272 machine guns, and 5,000,000 rounds of ammunition had been surrendered to U. S. forces. On the 21st Dr. Juan Sacasca, head of the Liberal party, left the country with his entire cabinet.

CHINA:

On the 3rd President Coolidge stated that the U. S. did not intend sending another note to China regarding the Nanking outrages. On the 7th fighting against the North, by the South, was renewed, with the additional complication of there being two Southern governments and armies, supposedly hostile to one another, but both united against the North. On the 16th the Southern Nationalists advanced to Sukow

where Northern troops retired without fighting. The British Government withdrew its representative from Hankow, (Southern Communist headquarters). The Southern Communist army on the 23rd advanced against the Northern armies. There was intermittent firing on foreign ships on the River during the month, but with little damage. Warships replied with guns in almost every instance.

ANGLO-AMERICAN RELATIONS:

On the 4th a British Note was presented to the U. S. Government challenging the accuracy of Mr. Mellon's statements to Dr. Hibben regarding British debt payments to the U. S. Mr. Mellon stated that the payment would not constitute a drain on British economic resources as England would receive a like amount, if not larger, from the Continental countries. In the British Note it was emphasized that England would never receive more than she paid to the U. S. Other than this slight misunderstanding cordial relations were maintained.

GENEVA ECONOMIC CONFERENCE:

The Conference opened on May 4th, with 1500 delegates present, including U. S., Turkey and Soviet Russia. Altogether 46 nations were represented. Ex-Premier Theunis of Belgium was President, and M. Louis Loucheur, ex-Finance Minister of France, was elected Vice-President. On the 7th one of the Soviet representatives, Gregoire Sokolikoff, stated that Russia would welcome industrial agreements with other countries, and pleaded for pacific competition between capitalistic and communistic economic systems.

PHILIPPINES:

On the 12th Manuel Quezon, President of the Philippine Senate, declared Governor-General Wood's decision to sell government controlled enterprises as "without lawful authorization" and an "act of absolute despotism." On the 23rd the Sultan Sa Raya, one of the most prominent leaders in the Philippines, was killed by constabulary. Followers of the Sultan had killed 8 constabulars and burned a school-

house about one year ago, and had been hunted since then.

AIR FLIGHTS:

On the 8th Captains Charles Nungesser and Francois Coli left La Bourget, Paris, to attempt to fly non-stop across the Atlantic to New York, and were not since heard of. On the 20th Charles Lindbergh left New York, alone in a monoplane, to cross the Atlantic to Paris, and reached there 33½ hours later. This flight is important as showing how nations are coming closer to one another as regards transportation. As Lindbergh's flight has shown, also, they are capable of creating a spirit of goodwill, which comes with familiarity and nearness.

SOVIET RUSSIA AND ENGLAND:

On the 12th Arcos House, head of the Soviet trade delegation, in London, was raided by British Government orders, and despite Soviet protests a thorough search was made of the premises. Little was said on the matter until Premier Baldwin announced in the House of Commons that it was the intention of the British Government to sever diplomatic and trade relations with Russia, proof having been obtained in the Arcos raid to show that Arcos Ltd. had deliberately abused their diplomatic privileges. On the 26th the British House of Commons approved of the Government's decision.

CANADA AND SOVIET RUSSIA:

On the 24th the Canadian Government decided to likewise terminate the trade agreement between Canada and Russia. Canada was the only dominion to adhere to the 1921 trade agreement between Great Britain and the Soviets.

THREE-POWER NAVAL CONFERENCE:

On the 24th Secretary Kellogg announced this was scheduled for June 20th, to be held at Geneva between England, Japan, and the United States.

J. O'H. H.

THE GOSPEL ACCORDING TO ST. MARS

BY PAUL JONES

Secretary of the Fellowship of Reconciliation.

SHOULD the gospel be applied to international relations? Some ministers do not think so. This rather disturbing fact has been demonstrated by a recent project of the Fellowship of Reconciliation. From the office at 383 Bible House, New York City, during April a letter was sent to 40,000 ministers of the Methodist, Presbyterian, Congregational, Episcopal, Baptist and Disciples Churches. The letter noted the way in which our government had been using the marines in Nicaragua, carrying out a threatening policy in Mexico, and "protecting" Americans in China by shooting up a Chinese city; and it raised the question of which kind of a picture of America our actions were broadcasting to the world. "Is it to be that of a nation ever ready to use the threat of its power to get its will with weaker nations, or shall it be the figure of a nation exercising sufficient restraint and goodwill to achieve the amicable adjustment of every question that may arise with any government? Can we afford to be insistent upon legal rights when the insistence on those rights may threaten the well-being of peoples trying against heavy odds to overcome the limitations of poverty, illiteracy and disorganization?"

"These questions are significant because they dramatize in the sharp colors of present experience the conflict between the war method with its reliance on ultimate compulsion to achieve our notion of what is right, and the way of good-will ready to make the ultimate sacrifice in the interest of final understanding and brotherhood,

which is characteristic of the way of Jesus. Is it not necessary to make a clean break from adherence to the philosophy of force, if we are to give vital expression to the redemptive methods of Jesus in our larger international relations both now and in the future?"

The letter did not necessarily call for a reply, although it stated that communications would be welcome, and along with it was sent a brief statement of the purpose of the Fellowship. Of something over five hundred responses that came in, all but a very few were entirely sympathetic, most of the writers asking to be enrolled with the Fellowship; but some of the others were illuminating.

Here is one man who says: "If any one owed you a debt and refused to pay it, would you not go to court to collect it and compel the debtor to pay? If your property was stolen, would you not seek relief in court? If members of your family were assaulted by beasts, would you stand idly by and watch the crime being committed? What are our courts and jails for but the protection of society from these devils? Do you believe in the Devil, and what is he in Hell for? Who put him there? You are simply stupid and ignorant."

Another says: "There is no teaching that there should be no more war, but rather to the contrary. Matt. 24:6 and on down the chapter tells us there is to be war to the last. How do you think you may stop the workings of the Almighty God?"

A third man says: "It seems to me that

the President of the United States, who, I take it, is a Christian gentleman, is doing a very good job in directing the foreign affairs of the United States government. Until he asks my judgment as to what shall be done in foreign affairs, I do not care to intrude upon his time." Apparently the first man justifies war because of his faith in the Devil, the second because of his faith in God, and the third because of his faith in Mr. Coolidge.

To the trio might be added this one who apparently takes his stand because of his faith in himself. He says: "As for your pacifist philosophy—that's responsible for the chaos called China. If pacifism is Christian then I'm neither pacifist or Christian. Happily I believe pacifism may be rejected by a follower of Christ! I reject it utterly."

Another man, referring to the result of the Washington Conference on limitation of armament, says: "If it be true, as reported, that our Government destroyed 300 million dollars worth of warships, 'twas a crime crying to Heaven that may yet cost the lives of millions and property untold."

Those who have been quoted are from the extreme group, but there are others who, while generally sympathetic, had their doubts about the practical application of the redemptive principle in international affairs. There would still seem to be room for intensive thinking and praying within the Christian ranks on the application of the gospel to these larger relations.

REVOLUTIONIZING RELIGION IN EUROPE

BY KENNETH DEXTER MILLER

The writer is author of "The Czechs in America," and "Peasant Pioneers," in addition to a mission study dealing with the Slavs in America. He was in Europe for some years, and can therefore speak with authority. He is now the American Representative of the Central Bureau for Relief of the Evangelical Churches of Europe, New York City.

THE sweeping changes which have taken place in Europe since the war have effected a veritable revolution not only in the political, social and economic order, but in the religious life of the people as well. We sing in our hymns: "Crowns and thrones may perish, kingdoms rise and wane, but the Church of Jesus constant shall remain." There is a sense in which that is true, but, in another sense, the Church of Jesus in Europe has been shaken to its very foundations.

The Church has not escaped the path of the Four Horsemen, War, revolution, famine and disease. Catholic cathedrals and Protestant churches alike have been crumpled to dust by the shells of the op-

posing armies. The churches in France have been rebuilt, but on the old eastern front there are still scores of churches still standing in ruins, mute symbols of the destructive power of war.

The indirect effects of the war have crippled the churches even more seriously. The new political situation has disturbed the position of nearly every communion in Europe. The Orthodox Church of Russia, one of the mightiest ecclesiastical organizations of the world, lies prostrate in the dust, while Bolsheviks write on the walls of the Kremlin that "religion is an opiate for the people." Austria-Hungary, one of the strongholds of Roman Catholicism, is no more. And lest we think that Protestantism is sacrosanct let us not for-

get that separation of Church and State in Germany has thrown the ecclesiastical world of that country into a state of chaos.

The new boundaries have created new problems for the churches. In the South Tyrol, in Czechoslovakia, Yugoslavia and Roumania, individual congregations and church educational and welfare institutions have been obliged to establish themselves anew and seek new support in the countries in which they find themselves. In many of these states, notoriously in Roumania, the treatment accorded to religious minorities is one of the scandals of post-war Europe.

The post-war economic situation has brought hundreds of European religious institutions to the verge of bankruptcy.

The currency inflation in Germany, France, Hungary, Austria and Poland has practically wiped out the endowment funds which have been accumulated for the support of the educational missionary, and social welfare work of the churches. Funds which formerly provided an ample pension for a minister's widow will not buy a box of matches today. One missionary society had had its income reduced from \$45,000 a year to \$2,000. As their supporting constituency has been similarly affected, institution after institution has closed its doors, and many more are operating on a starvation basis. The salaries of ministers and other church workers have been reduced to mere pittance. Many are living on less than five dollars a month. They have not bought a new suit of clothes since the war. Their wives and children are constantly on the verge of starvation. New books are entirely out of the question for most of them.

And yet none of these men are complaining or asking for aid for themselves. Their thought is for their work. They look out upon a world of defeated victors and despairing victims and they see the

emaciated widows and their rickety children; they observe the mad Saturnalia of the dance halls and the heart aches in thousands of homes; and they do not wonder that the most widely read book in Europe today is Spengler's "The Downfall of the Western World." Europe needs Christ and needs him, terribly, and the churches, in this time of need and opportunity, are crippled as never before in their history.

And yet there are many elements of hope in the situation. In their difficulties and trials, the churches have been driven together as never before. The great World Conference on Life and Work, at Stockholm, the forthcoming Conference on Faith and Order, the establishment of many church federations, the growth of international and interdenominational agencies such as the World Alliance, the Y. M. C. A., and the Y. W. C. A., and the integration of the cooperative program of the Churches in such an organization as the Central Bureau for the Relief of the Evangelical Churches of Europe—all of these are but so many signs of the dawning of a new day. Great religious movements

are sweeping through Czechoslovakia and the Ukraine, bringing millions into a more vital relation with religion than ever before. New Christian leaders are springing up all over Europe who are clamoring for an opportunity to lead their churches out into new fields of usefulness and service. The old religious order is dead, but a new one is in process of formation and the opportunity is presented to make it more vital, more effective, more Christian.

The churches of Europe are looking to America for sympathetic understanding of their problems, for help to meet them, but most of all for moral and spiritual leadership in the present crisis of the world's affairs. The Federal Council of Churches believes that the Churches of America can best channel its help and its co-operation through the medium of the Central Bureau for the Relief of the Evangelical Churches of Europe. It is, therefore, sponsoring the work of that Bureau in the United States, and allowing one of its Secretaries to devote full time to its work. Further information can be secured from the American office of the Bureau, 287 Fourth Avenue, New York City.

HOW PEACE WAS KEPT WITH MEXICO

BY FREDERICK J. LIBBY

Executive Secretary of the National Council for Prevention of War.

ON January 13th leading New York papers warned the American people that if they wanted peace with Mexico, they must begin to fight for it. The National Council for Prevention of War, which is a clearinghouse of some thirty organizations, was already acting in this direction. Its office had communicated with the religious press of the country as to the peril, urging that the religious periodicals arouse their readers to the danger. Its Executive Secretary, raised a fund of \$10,000 among those interested in world peace. He first formed a small *ad hoc* committee in New York, which signed a telegram that was sent to 1,000 prominent people in all of the forty-eight States composing the United States, asking them if they would sign a statement favoring arbitration with Mexico. The statement was included in the telegram.

More than 400 replied within twenty-four hours. The statement, with these signatures, was printed and this document together with the warning editorials from New York papers was mailed to every one of the 13,600 newspapers in the United States. Leading papers in New York carried the statement in full with all of the signatures—three columns of them.

The second step in the campaign consisted of the preparation of a technical statement by a professor of International Law at Columbia University proving that the issue was arbitral. This was sent by special delivery and air mail to 240 professors of political science, international law

and history in the leading educational institutions of the United States asking for their signatures. One hundred and one of them replied within forty-eight hours and this document was printed and released to the newspapers with the 101 signatures. It too was carried by the leading papers of the country in full.

Meanwhile preparations had been made for a meeting of organizations interested in world peace. On three days' notice official and unofficial representatives of 30 such organizations met in the Quaker Meetinghouse in Washington where a joint program was agreed upon looking to obtaining as many letters and telegrams as possible to the President and to members of the Senate. One organization asked each of its members to obtain ten telegrams.

Next came the mailing of an appeal for similar action together with necessary information to 75,000 ministers. Many thousands of influential people also were reached with copies of speeches made by members of the United States Senate. Letters also to local papers were urged.

The result of this nation-wide campaign was tremendous. Washington correspondents declared that during many years in Washington they had never seen such an outpouring of public opinion. The United States Senate voted 79 to 0 in favor of arbitration of the issue. The attitude of the Administration, which had been hard and inflexible, became conciliatory and friendly towards Mexico. The tide was

turned. It is a significant illustration of the power of public opinion when intelligently united, aroused and organized on a great issue.

Notes and Comments

Books and journals received at the address at the head of this Section are invariably mentioned under this title, and are always acknowledged, together with their publisher's name, and the price, so that readers may avail themselves of the opportunity of buying when they are so interested. All books may be secured through the Friends Book and Supply House, 101 South Eighth Street, Richmond, Indiana.

We acknowledge receipt of the following:

Youth. Vol. I, No. 3. March-April. An interesting journal published by the World Youth Alliance in New York (500 Riverside Drive, New York City) for the advancement and interpretation of the Youth Movement in the United States. \$1.00 a year.

Reconciliation. April 1927 number. Three-pence. Published by the Fellowship of Reconciliation, 17 Red Lion Square, London, W. C. 1, and edited most efficiently by Gilbert Porteous. Subscription Three Shillings a year, post free. In the current number there is an interesting article by Muriel Lester on "India Demands Prohibition," together with a very useful summary of the month as regards the Fellowship in England and in other countries, including the United States.

Quaker World Service. April 15, 1927. (Price 2d.) The Journal of the Friends Foreign Mission Association and the

Friends Council for International Service, London, England, has an article by H. T. Silcock, Secy. F. F. M. A. on the Task of the Joint Commission, which is that the F. F. M. A. and the C. I. S. should be united for efficient service. Margaret Sawdon writes on the Situation in Shanghai and then there is an article on Quakerism in East Prussia. Subscription 2/6d. per year from Quaker World Service. Friends House, Euston Road, London, N. W. I. This is a monthly that all Friends might read with profit.

Hands Across The Sea. The Bulletin of the Central Bureau for Relief of the European Churches. But we regret that we are at present without the current number. Several issues that we received proved interesting.

No More War. 1d monthly. This is the organ of the No More War Movement, London, England, and is growing more interesting as time progresses. Colonel C. L'Estrange Malone writes in the May number on the War-Danger in China, and this is indeed an interesting article. Wilfred Wellock, British M. P. also writes: "Shall There Be War with China?" and on another page we read of a London conference of a Federation of Churches to Resist War. Can be procured (1 Shilling & 6 Pence per year) from the No More War Movement, 11 Doughty Street, London, W. C. 1.

The Friend. May, World Outlook Section presents articles on The Impact of Civilizations: South Africa; on Disarmament, by W. Arnold-Forster; Education and World Peace, by Dorothy Matthews; a Letter from Poland, by Felix Pecini; together with news from Bulgaria and China. The World Outlook Section of the Friend does not overlap the Quaker World Service Magazine, as the World Outlook Section takes within its scope writers of all denominations; whereas the Service Magazine confines itself to Quakers. Both may, therefore be read with interest. The World Outlook section may be obtained from the Secretary, "The World Outlook," Societe des Amis, 5 Place de la Taconnerie, Geneva, Switzerland, or, "World Outlook," Friends House, Euston Road, London, N. W. 1 (1 Shilling & 6 Pence per annum).

Contributions for this Section should be sent before the 15th of month prior to month of publication.

NEWS NOTES FROM THE A. F. S. C. OFFICE

The next meeting of the American Friends Service Committee will be held on Tuesday, June 21st, 1927, at 3 p. m. daylight saving time, on the grounds of Haverford College. The Haverford Summer School will be in session at that time and all who attend the meeting of the Service Committee are invited to remain that evening to hear a lecture by Mrs. Addie W. Hunton, President of the Circle for Peace and Foreign Relations, at 8

o'clock. Many of the Service Committee members will bring their own lunches, but if there are Friends who desire to eat in the College Dining Hall, please communicate directly with Friends Summer School, Haverford College, so that suitable arrangements can be made.

Bertram Pickard has written to us of the Economic Conference at Geneva which opened on May 4th and to which 47 countries have sent representatives, chosen on the basis of personal qualifications and not as official spokesmen. This representative gathering, including manufacturers, merchants, farmers, bankers, traders, etc., shows the great and universal interest taken in this first large scale attempt to tackle some of those trade problems which result in widespread unemployment and excessive prices.

We have just received a most interesting report of a conference on "Peace Through the Schools," held in Prague, and attended by representatives of most of the countries in Europe. Reports as to the growth of a wide-spread correspondence among school children of many nationalities, a growing demand for Esperanto as the most useful common language, and the development of international camps, organized by the Y. M. C. A., indicated a few of the many international activities among European schools. A real effort is being made to revise the history textbooks. History teaching has everywhere been nationalistic and military, and the attention of educators was called to the need for textbooks of a pacifist spirit. The conference was a revelation of the amount of earnest work being done to bring a really pacifist and international spirit into the world by means of the school.

THE STANDARD CHURCH SCHOOL

The following standard for church schools, recommended by the Board of Religious Education of the Five Years Meeting, has been adopted by the committees on Religious Education of Indiana Yearly Meeting:

- I. Cradle Roll(5 Points)
Home or Extension Department(5 Points)
- II. Organized and Registered
Young People's Classes (5 Points)
Organized and Registered Adult Classes... (5 Points)
- III. Teacher Training.....(5 Points)
Church Vacation School. (5 Points)
- IV. Graded Organization... (5 Points)
Graded Instruction(5 Points)
- V. Regular Missionary Instruction(5 Points)
Regular Missionary Offering(5 Points)
- VI. Regular Temperance Instruction(5 Points)

Regular Peace Instruction(5 Points)

VII. Definite Decision for Christ Urged and Active Membership Offered(10 Points)

VIII. Workers Conference or Council Regularly Held(10 Points)

IX. Denominational Requirements

1. Friends Principles Taught(5 Points)

2. Friends literature used as far as possible(3 Points)

3. Annual report to Monthly, Quarterly and Yearly Meeting(2 Points)

X. Full State Sunday School Requirements

1. A report of School sent to an association officer(3 Points)

2. Delegates to a county or state council conference(3 Points)

3. An offering made to the state and county council work(4 Points)

PLAN OF RECOGNITION

Schools attaining any number of points of this standard are to receive recognition in percentages until they have attained the full 100%. The percentage of credit for each point as indicated in the standard is given above. If a School attains all the points, it is a one hundred percent Sunday School and is then entitled to be recognized as a Standard School and may receive from the Committee on Religious Education such recognition at the coming Yearly Meeting as having reached a worthy goal and meriting special honor.

Every School desiring recognition will report to its Monthly or Quarterly Meeting, and in turn to the Yearly Meeting through its Quarterly Meeting Supt. of Religious Education.

MEXICAN AGRICULTURE

About 100 editors of agricultural magazines in the United States recently returned from a two weeks tour of Mexico, during which they travelled 7000 miles and studied at first hand the results of the new land and agrarian laws on Mexican agriculture. Mexico's "farm problem" is even more acute than that of the United States. The breaking up of the large estates has cut the production of staple crops which are adapted to large scale farming, and the new small scale producer is generally ignorant of scientific farming methods to increase acre yields. "The Southern Pacific interests are betting \$14,000,000 on the stability of the Mexican Government," said H. B. Titcomb, President of the Southern Pacific Railway of Mexico.

QUAKERDOM · AT · LARGE

The Quaker picnic held, May 7, at McKim bridge, by North Holtville, California, Friends was quite a success. Invitations were extended to all Quakers, past and present, in the Imperial Valley. George H. Hoppe of Imperial made a very efficient chef, baking the juicy steaks to perfection. It was unanimously voted to hold another next year.

Luther E. Warren, who in February severed his connections with Friendsville Academy, of which he had been principal, finished the school year in public school teaching near Chattanooga, Tennessee. He is teaching for the present at Wilmington College, of which institution he is an alumnus. He writes that his future plans are undetermined.

Ruth Hull, who was graduated from Nebraska Central College in 1917, afterward finishing a medical course in anticipation of going to the foreign mission field, visited her old home in Central City during the recent sessions of Nebraska Yearly Meeting. She is now resident physician in the Women's Prison at Framingham, Mass., but is arranging to go to China as a medical missionary under the auspices of Ohio Yearly Meeting.

Two baccalaureate sermons in one day was the Sabbath Day's task for Elbert Russell on June 5. In the morning he spoke at Guilford College, and hurried back to Durham to give the baccalaureate sermon at Duke University in the evening. The Commencement address at the University was delivered by Dr. Timothy T. Lew of Peking University, China, who addressed so acceptably one of the sessions at Philadelphia Yearly Meeting recently.

We understand that the pockets of Howard W. Cope, pastor at Marshalltown, Iowa, and newly elected chairman of our Foreign Mission Board, are fairly bulging with transportation these days. Howard has the responsible position of Transportation Secretary for the national Christian Endeavor Society which heads up in its big convention at Cleveland next month, and is accordingly busier than the proverbial cranberry merchant along about Thanksgiving time.

Luther Carter of New Providence, Iowa, was suddenly stricken ill about three weeks ago and has since been in a very precarious condition. In addition to being a prominent Friend of Honey Creek Quarterly Meeting and Iowa Yearly Meeting, he served his state as Speaker of the House of Representatives in the last session of the Iowa Legislature. We have understood that in political circles he was being looked upon favorably

as a prospective candidate for governor at the next election.

Homer J. Coppock, who is a regular member of the faculty of the Y. M. C. A. College of Chicago, will have administrative work this summer as principal of one of the ten Y. M. C. A. summer schools maintained in that city. Moreover, he has been selected as chairman of the group of principals at the head of these schools. In order that his time may be fully occupied, he is also busily engaged as chairman of the Committee on Arrangements of the Five Years Meeting in getting the program for the October sessions shaped up properly.

While in attendance at Nebraska Yearly Meeting, we learned through Clotilde Pretlow, a member of the faculty of Nebraska Central College, of the very serious illness of her brother, Robert E. Pretlow, so well known to American Friends generally through his long period of active service in the work of the church, culminating in his having served as Clerk of the Five Years Meeting. In looking forward to the approaching sessions of the latter, he had said that it would be the first time he had missed attending the quinquennial sessions from the time of the holding of the Richmond Conference in 1887. His present address is Bellevue, Washington, Route 1.

Speaking to the annual report of the Friends Council for International Service at Dublin Yearly Meeting, Carl Heath referred to the first regular Yearly Meeting of German Friends at Sonnefeld and expressed pleasure with the manner in which the German Friends had grasped the essentials of Quakerism, not only as to its teachings, but also in the conduct of business. He believed that a very real contribution to the world would be made by Germany, as there is at heart a deep searching for a religious way of life. After sketching the work in various countries, he paid a tribute to Rufus M. Jones, whose visits to Europe and the East had been a binding force in the work of Friends.

We congratulate our contemporary *The Friend* (Philadelphia) who will complete

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Volume 100 this month. Plans are announced for a special centenary number for Tenth Month 13th, the date of the first issue, one hundred years ago. The first editor was Robert Smith who held the appointment until the time of his death, twenty-four years later. The special number will be as nearly square as the paper has been for a century and will "comport with the dignified serenity that has characterized the five thousand two hundred and fifteen issues of the paper." It is the purpose of the editors in cooperation with the readers to make this centennial issue one of outstanding interest and value.

How they work our worthy president of Pacific College, Newberg, Oregon, Levi T. Pennington! In addition to a visit to British Columbia Quarterly Meeting held at Vancouver, B. C., with his wife Rebecca Pennington, where he gave his address on "World Peace" in St. Andrews Church and spoke several times during Quarterly Meeting, and also at Puget Sound Quarterly Meeting in Seattle, Wash., in May, he is scheduled for four or more Commencement addresses, the baccalaureate sermon at Pacific College, three sermons in the White Temple at Portland, Oregon, and an address on Peace before the Methodist Ministers' Association of Portland. But where there's a will, there's a way!

About fifty Friends sat down to the Young Friends luncheon in the Standard Hotel, Dublin, Ireland, which was felt to be a very pleasant and helpful social interlude during Dublin Yearly Meeting. In the meeting following Carl Heath explained the origin and aims of the Council for International Service. Some had thought of it as a relief organization pure and simple, and were surprised to find that relief work had been tacked much later to a movement that had for its object the establishment of Quaker embassies in every capital of the world, carrying an evangel which made its appeal to the whole of life and was, besides being individualistic, also applicable to the life of social groups.

According to recent reports, prospects are bright that Friends University will soon be reinstated in the North Central Association of Colleges. At its recent Commencement exercises it was announced that \$200,000 had been subscribed in the financial campaign that is being led by President W. O. Mendenhall and W. S. Hadley, and we are informed that the remaining \$50,000 necessary to bring the financial assets up to the amount required by the Association is in sight. It appears that what first seemed a heavy blow to the institution is proving a blessing in disguise. Despite the fact that Wichita now maintains a tax-supported

municipal university, its citizens are rallying loyally and generously to the needs of the Friends institution.

Some weeks ago Charles O. Whitely made a trip into Montana to spy out the land relative to a prospect of a Friends settlement in that state, as noted in these columns some time ago in connection with the work of Loren A. Phinney at Brockway. Accompanying him on his tour of inspection were two prominent officials of the Northern Pacific Railway, who showed great interest in Friends and their principles, discussing the subject with the Iowa Yearly Meeting Superintendent and expressing a desire for some literature on the subject. On returning home, Charles Whitely sent them two or three books written by Rufus M. Jones in which they became so deeply interested that they wrote that they were going to attend the Commencement exercises of Penn College for the purpose of hearing the Commencement address to be given by Rufus Jones.

Admirers of "Colonel" Lindbergh have called our attention to a Friendly connection in the boyhood life of the heroic aviator which we had failed to glean from the mass of material concerning him which has been appearing in the public press. The Associated Press carried a story from Washington to the effect that while his father was a member of Congress from Minnesota, Lindbergh entered the Friends Select School in the national capital and was a pupil there for three years. To his playfellows, the national hero who now bears such sobriquets as "The Flying Fool," "Lucky," and "Slim," was known as "Cheese," suggestive, no doubt, of the dairy products state from which he hailed. It is stated that he was so retiring that old school mates could hardly believe that he had developed into a daring aviator who had amazed the world.

One of the most popular addresses at London Yearly Meeting last month was given on Sunday evening in the Large Meetinghouse with about fourteen hundred persons present, by Herbert G. Wood on "What the Society of Friends Stands For." For two hundred and seventy-five years Friends have held tenaciously to the great central truth, that there was in every soul a seed of God and have endeavored to follow the way of love. "We Friends knew," said the speaker, "that if we were to understand and practice love aright, we had to learn in the same school as St. Paul. He never would have written the love chapter in Corinthians if he had not placarded before his eyes, Christ crucified. The message of love was found there. We read love best in Him who came to bear for us the cross of shame. If we were to be loyal to that faith of ours, and progress in it, it would only be as we looked to Him. Our hope was to go on, to understand even as all along we had been understood. It was the same thing

to learn love even as all along we had been loved."

Mary Ida Winder, a graduate of Earlham College, and now assistant secretary for the National Council for Prevention of War, recently sponsored an international and interracial party in Washington, D. C. There were about thirty-five present, including nine Negroes (most of them students from Howard University), a Hungarian, a Chinese, a native of Germany, one who had been born in England, lived most of his life in Switzerland and is now an American citizen, and some young Friends and others. One of the Howard students was from Jamaica, one from Porto Rico, and another from the island of Devas in the West Indies. It had been declared that such a party could not be held in Washington, but this occasion proved that it could be done very successfully. Everyone threw himself into the spirit of the occasion and the result was a thoroughly good time for all. They discovered that in games there need be no discrimination of class, creed, nor color, and when the time for parting arrived, those who had a short while before been strangers departed as friends. Already there have been requests for more parties of this kind.

NEWS OF OUR MEETINGS

Whitewater Quarterly Meeting of Friends was held at Richmond, June 4, with most of the monthly meetings represented. Visiting Friends in attendance were Charles N. Franklin and his wife from Walnut Ridge Quarterly Meeting, Clinton N. Pearson from New Garden Quarterly Meeting and Emory J. Rees and his daughter recently returned from the Africa Mission field. During the period for worship Charles Franklin and Clinton Pearson gave helpful messages. After luncheon, reports were heard from the Foreign Mission and Religious Education superintendents, and an illuminating address given by Emory Rees on Friends work in Africa during the first quarter of the Twentieth Century. Sunday morning, Charles E. Hiatt, superintendent of Evangelistic and Pastoral Work in Indiana Yearly Meeting, spoke on the "Abundant Life Through Christ."

Mr. Yasushi Hasegawa, a teacher of English in the middle schools of Tokyo, Japan, who for the past year has been in America under the auspices of the American Friends Service Committee, studying educational methods and addressing educational circles, passed through Indiana last week on his return from Philadelphia to his home in Japan and addressed groups of Friends at Richmond, Greenfield, Muncie and Indianapolis. His visit has done much to promote Christian fellowship and international goodwill. His emphasis on peace through Christian

education and a better mutual understanding among the nations was much appreciated.

Nine Partners Quarterly Meeting held in the meetinghouse at Millbrook, N. Y. on May 7, was especially interesting because of its being the last to be held in that building. Friends have lived in this section since 1724. The Orthodox meetinghouse was built about a century ago nearly a mile from its present site. It was moved to the village of Millbrook in 1882 and reconstructed where it now stands. A few years ago, the community being over-churched, the Methodist, Friends and Dutch Reformed churches agreed to federate locally each, however, preserving its denominational identity. Accordingly, the several church properties were sold and the proceeds turned into a fund for a new building. This edifice is now nearing completion. Dedictory exercises will be held, June 26, Dr. S. Parkes Cadman being the principal speaker. Dr. Cadman is well known in this neighborhood, as his first pastorate in America was in the Methodist Church of Millbrook. The morning session of the Quarterly Meeting was devoted to business. In the afternoon an address was given by the Sheriff of Dutchess County, C. Fred Close, on the problems of law enforcement. Both sessions were opened with short devotional periods and remarks were made appropriate to the occasion. Loving tribute was paid to those who have gone whose faithful lives should inspire us to face our present-day problems more bravely. In this vicinity Friends, though few in number, have a peculiar opportunity. May they not be "disobedient unto the heavenly vision."

Grassy Run Meeting, near Sabina, Ohio, will observe June 19th as Home-coming Day. This will be the fourth year such a day has been observed here, each of which has been a day worth while. As usual, there are to be special speakers for the morning and afternoon sessions and a basket dinner in the community park, which is a part of the church grounds. A hearty invitation is extended to all who have ever attended Grassy Run, or who would like to visit this meeting, which has sent forth many workers into various fields, to come and worship here this Sunday, June 19. Come in time for the Bible School at 10 A. M., and preaching at 11 A. M. Harry L. Leasure is pastor.

A vacation Bible School of two weeks' session has just closed at Grassy Run Meeting. Besides the children of the community there were several visiting children who attended part of the time, which made a total attendance of thirty-two. A picnic lunch of sandwiches and candy was served by the teachers at the close of the last session, and also a great basket of magnificent peonies, given by Mrs. Josie Peelle, was distributed among the chil-



The South Woods

Westtown School— A Quaker Melting Pot

1799—1927

The Committee of the School cordially invites all Friends to consider the advantages of sending their children to Westtown. In athletic equipment and intellectual standards it offers all that is usually claimed for a first class school. In addition to the regular academic courses which meet the exacting requirements of the College Entrance Board with great success, there are unusually well-equipped departments in Home Economics and Agriculture. Nearly the whole School family, students and faculty, are members of the Society of Friends. Both teachers and pupils come from all over the United States, and it is safe to say that nowhere in this country is there such a representative group of Quaker boys and girls. Acquaintance with Friends of every sort made at Westtown School is beginning to be one of the strongest factors in the increasing unity among Quakers. The modifications in policy and custom in recent years have taken place slowly enough to be assimilated, and the atmosphere of Westtown, though not stifling and narrow, is permeated with an active Quaker tone. *How about it for thy boy or girl?*

For catalog and information write to

JAMES F. WALKER, *Principal*,
Westtown, Penna.

dren. The teachers were Mrs. Jessie Leasure, Primary; Miss Vesta Frump, Intermediate; Miss Alice Fent, Junior. Miss Minnie Margaret Leasure had charge of the music and Mrs. Alice Telfair acted as superintendent. A public demonstration of the work will be given the afternoon session of the Home-coming on June 19.

The Ministers and Workers Conference of Western Yearly Meeting held at Sheridan, Indiana, May 24-26, was well attended by the ministers and workers of the Yearly Meeting and by the local congregation as well. Much prayer had been offered for the conference, and from the first session the presence of God was manifest. It can be truthfully said, that lifting up the Christ was the theme around which centered each address and discussion. The subjects discussed were of a large variety, but harmony and unity prevailed through all. Gervas A. Carey of Traverse City, Mich., and B. Willis Beede General Sec'y. of American Friends Board of Foreign Missions were the engaged speakers outside the Yearly Meeting, both rendering valuable service. Gervas A. Carey giving helpful expositions from the seventeenth of St. John and also a most instructive address on the "Origin of Our English Bible." B. Willis Beede gave a forceful and convincing address concerning our responsibility as stewards of our Lord. The conference sermon was preached by

Edward Woodard of Vermilion Grove, Ill., lifting every heart to see Christ alone as the source of life. Everyone who was assigned some part on the program was present and performed his duties efficiently. The congregational singing was led by Jesse Harvey chorister of the local meeting, and the rendition of special music from time to time added much to the inspiration of the sessions. The closing half hour of worship was a season of refreshing when many expressions were given of the benefits derived, with the general feeling of this being one of the best conferences in years. The officers for the coming year are: President, John Compton; Vice-President, Mary Hiatt, Sec'y-Treasurer, Elizabeth Reagan; Committee, Orval Webb and Roxie Stalker.

COME TO HONEY CREEK

Honey Creek Friends Church of Honey Creek Quarterly Meeting and Iowa Yearly Meeting, will observe the seventy-fifth anniversary of the local meeting with appropriate services, June 24-26, 1927.

The speakers as arranged for thus far, are Charles O. Whitely for Saturday morning; Edgar A. Stranahan for Sunday morning; Mr. Harlan, curator Des Moines State Library, for Sunday afternoon.

Lowell Perisho and Fred Mitchel, two of the Corn Belt's best singers will have charge of the music. With these men in

charge we are assured of a spiritual musical program.

Will those coming from a distance please notify Mrs. Ralph Clappitt, New Providence, Iowa? There are a few good camping sites open near the most attractive open country church in Iowa.

R. N. Culbertson, Pastor

NEW YORK YEARLY MEETING

The 232nd annual session of New York Yearly Meeting of the Religious Society of Friends will be held this year at Glens Falls, N. Y., beginning with the Meeting on Ministry and Oversight on the afternoon of June 22 and continuing to the 26th. Addresses will be given by Alexander C. Purdy on the first and last evenings, and he will give the twenty minute devotional talks each day at the close of the morning session. Special addresses will also be given by David M. Edwards, President of Earlham College, and Walter C. Woodward, General Secretary of the Five Years Meeting. Saturday evening Abraham Underhill will give his lecture on "Friendly travels in the Far South." Special themes as announced for this year are "Friends and the Seeking World," "Quakerism in Action at Home and Abroad," "Education," and "Friendly Relations." Friends desiring entertainment may address Anna M. Carey, 9 Madison Avenue, Glens Falls, N. Y.

INTERNATIONAL SUNDAY SCHOOL LESSON

June 26, 1927

Lesson text: I Peter 5:1-11.

The lessons of this Quarter have given us a splendid example of a very effective way to study the Bible. It is possible, and I think quite probable, that some of us read the Bible simply because it is Scripture, and, by being what it is, has some kind of a mystical charm and efficacy over our lives. But even if this be true, the person who reads the sacred Book, regardless of what attitude he may have toward it, is a better man for the reading.

We have just finished an intensive study of the life and character of Peter. We have seen him in all sorts of conditions and circumstances; studied his actions and reactions; and have seen him in the beginning respond first, to John the Baptist and his message of the coming Messianic Kingdom, then to Jesus himself, following him all the way, yet learning very slowly the real significance of the Christian Gospel. Peter had no conception of the Suffering Messiah.

When Jesus declared that he must go to Jerusalem and suffer, Peter protested and was rebuked. The transfiguration experience gave him a greater insight into the nature of Jesus' personality. His education proceeded as the daily lessons were learned. The experiences of Passion Week were full of significance for Peter. He and John were sent into the city to prepare the Pass-over meal, which became the Lord's Supper. He was a witness to the agony in the Garden. When Jesus was arrested he drew his short sword and cut off the ear of Malchus. Though with the others he fled when Jesus was arrested, he followed the procession into the city and through the influence of the unnamed disciple gained entrance into the palace where Jesus' trial was proceeding. Here, when taunted by a maid-servant, with an oath he denied that he knew Jesus. Overcome by shame, he went outside and wept. He witnessed Jesus' suffering on the cross. These scenes were so indelibly impressed upon his mind that, years after, the impression was still vivid.

The despair that settled over his soul when he saw his beloved Master die was not lighted by any strong hope of a resurrection. But when the women early Sunday morning brought the news of an empty tomb, Peter and "the other disciple" ran to investigate. Later in the day Jesus appeared to Peter, the first of the twelve to whom he showed himself after the Passion. To Peter this was as a new birth, filled with a living hope. He was present at most of the subsequent interviews between Jesus and the disciples.

One of the most significant things about this series of lessons is Peter's slow but gradual and certain appreciation of Jesus. This appreciation came to him in the very same way that it must come to us. Peter was earnest. Earnestness and goodness are one and the same. The lack of earnestness among Christians today is the great tragedy of the church. Peter was a hard worker. He was active and his actions were guided by a definite purpose. Things happened to Peter that cause smaller men to commit suicide. He threw them off as the irreparable past and set his face toward the future. Peter points us to a virile, active, earnest Christianity that we tremendously need

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today. The study of the life of Peter will help us to acquire it.

"How dull it is to pause, to make an end,
To rust unburnish'd, not to shine in use!
As though to breathe were life."

RALPH H. BORING.

Central City, Nebraska.

BIRTHS

HOSKINS—To Halford L. and Edna Hoskins, West Somerville, Mass., June 5, 1927, a son, John Herbert.

MARRIAGES

HAZZARD-DAVIS—At Pasadena, California, June 2, 1927, Nellie M. Davis, Y. W. C. A. Secretary to China, and Ira Gardner Hazzard of Long Beach, California. J. Arthur Wollam, minister.

DEATHS

HOOVER—At Le Grand, Iowa, May 29, 1927, Amelia E. Hoover, widow of Allen Hoover, and daughter of Abel and Amelia Gifford, in her 81st year. Born in Noble County, Indiana, she was converted in early married life, united with the Friends church and continued a faithful member. Her husband was an uncle of Herbert C. Hoover, Secretary of Commerce, who as a boy spent several years in their home and two years ago visited his aunt at her home in Le Grand.

KIMBROUGH—At her home in Hamilton, Ohio, May 12, 1927, Rhoda Hadley Kimbrough, in her 91st year. She was born near Ogden, Clinton County, Ohio, a birthright member of Friends. Interment at Springfield cemetery, seven miles from Wilmington, Ohio.

SCHEDULE OF YEARLY MEETINGS

With date and place of meeting and name and address of presiding clerk:

California—Whittier, Calif., June 21. Allen U. Tomlinson, 142 S. Friends, Whittier, Calif.

New York—Glens Falls, N. Y., June 22. L. Hollingsworth Wood, 501 Fifth Avenue, New York.

New England—Providence, R. I., June 24. Lindley M. Binford, 169 Concord St., Portland, Maine.

North Carolina—Guilford College, N. C., August 2. L. Lyndon Hobbs, Guilford College, N. C.

Wilmington—Wilmington, Ohio, August 16. C. Clayton Terrell, New Vienna, Ohio.

Western—Plainfield, Ind., August 23. Albert L. Copeland, Paoli, Ind.

Ohio—Damascus, Ohio, August 23. Ralph S. Coppock, 721 Wright, Alliance, Ohio.

Indiana—Richmond, Ind., August 23. Arthur M. Charles, Richmond, Ind., R. R.

Iowa—Oskaloosa, Iowa, August 30. Stephen M. Hadley, Penn College, Oskaloosa, Iowa.

Kansas—Wichita, Kansas, October 11. Edmund Stanley, 1813 University Ave., Wichita, Kans.

Baltimore—Baltimore, Md., November 16. John Cary, 205 Morris Bldg., Baltimore, Md.

The American Friend

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Stoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meetings for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2185 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

LONG BEACH, CALIFORNIA

Bethel (Second) Friends Church, corner of East 10th Street and Gladys Ave. Visitors take an East 10th Street bus on Pine Ave., get off at Gladys Ave. at the church. Bible School at 9:45. Meetings for worship at 11 A. M. and 7:30 P. M. C. E. at 6:30 P. M. Midweek prayer meeting on Wednesday evening at 7:30 Friends visiting Southern California will receive a home like welcome to all our services. Lindley A. Wells, pastor. Res. 2825 East 10th St., Phone 334-282.

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